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The American Friend

Old Series
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New Series
Vol. XIV. No. 41

Belgian Conference on Africa

LYRA TRUEBLOOD WOLKINS

Pacific School of Religion
Berkeley, Calif.

Hoosiers Eating Giants!

EDGAR T. HOLE

Ford Truck as Ambulance

MARGARET R. PARKER

Chappaqua Old Meetinghouse

JOHN COX, Jr.

World Alliance Goodwill Congress

ON THE HORIZON OF THE CHRISTIAN CHURCH

INFLUENCE OF PROHIBITION ON POLITICS

New York is veering to the wind on the prohibition question, says the *Central Christian Advocate*. "The wets in New York do not seem to have both feet on the loud pedals in their arrogance as they had a little while ago." The *Advocate* says that in view of the fact that the Republican candidate for governor is said to be dissatisfied with the proposal to limit the "prospective platform pronunciamento on prohibition to a brief pledge that the party will abide by the verdict of the voters" and has come out squarely for the plank pledging the party to enactment of a state enforcement act, "we wish to say to our people that a whole lot of the talk about the undoing of the enforcement code behind the Eighteenth Amendment is the loud whistling of the wets who are at bay and are trying to keep up the appearance of courage and confidence."

ONE MILLION TESTAMENTS FOR CHINA

A year and a half ago a movement was started in China for the careful presentation of a million copies of the New Testament to the people of that land. The plan was endorsed by the Bible Societies and the missionaries who made request for 750,000 copies of the book for wise distribution among the people in their districts. A half-million of the books are now being printed in Shanghai and it is planned to begin the nation-wide distribution this Autumn. It is estimated that the cost of the campaign, including the printing and distribution of the Testaments, will be about $150,000.00 or fifteen cents a copy. More than 8,000 contributions have been received from the United States and Canada, which covers the cost of a half-million of the books; while Great Britain, Australia and New Zealand have provided funds for nearly 100,000 copies. Another 400,000 copies are required to reach the million mark. One of the most interesting donations came from Mr. P. J. Sirinides of Athens, Greece. The amount he forwarded included contributions received from a Sunday School in Athens, and from more than fifty individuals including an arch-bishop and five priests of the Greek Orthodox Church. Large numbers of donations from the United States and Canada have come from Churches, Sunday Schools, Bible classes, and Young People's Societies. Individual gifts have ranged from ten cents to five thousand dollars. "Perhaps never in the long history of China," writes George T. B. Davis, "has there been such an opportune moment as the present for a nation-wide distribution of the Word of God. More people can read than ever before. Millions of boys and girls and young people are now attending government schools and would eagerly receive and read a copy of the New Testament. A missionary has just written from China earnestly appealing for 8,000 Testaments for his district of one and a half million people."

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CHRISTIAN ENDEAVOR GROWING ABROAD

An interesting piece of Christian Endeavor news comes from Jerusalem. Two years ago a Norwegian Christian Endeavorer and his wife went to that city with the intention of starting, if possible, a Hebrew Christian Church. Just a year ago this idea was realized, and the first Jewish Christian Church, since the Apostolic Church in Palestine, was organized. It was Dr. Arne Jonsen's plan to organize also a Christian Endeavor society. Mt. Carmel will always be remembered as the place where Elijah had his great encounter with the priests of Baal, but it has interest to Endeavorers today because on the slopes of the mountain there is a vigorous Christian Endeavor society. It is in a Bible School in Haifa—the Mt. Carmel Bible School. The membership of the society consists of converted Jews, Moslems, Arabs, a few Druses, and some Egyptians and Armenians. The meetings are conducted mostly in Arabic, but other languages are also used. "The Endeavorers," the missionary says, "are a great help to the mission. They are responsible for conducting an Arabian Sunday School, and they also conduct an evangelistic service weekly in the homes of the members in the town of Haifa." In the city of Aleppo, Syria, there are four Christian Endeavor societies, one of them in a refugee camp. This society alone has 100 members. These four societies recently held a rally at which the orchestra of the boys' school furnished the music. About three hundred and fifty persons were present. Money is raised by the society toward furnishing a room in the basement of the church for the meetings, and a library has been started. "When one looks at the earnest and eager faces of these young people," writes Mrs. John E. Merrill, "and realizes that almost without exception they are refugees from Turkey, one is impressed with the tremendous opportunity in work for them. Most of them have lost the look of suffering and terror which was evident on the faces of all only a short time ago. They are looking forward and not back, and Christian Endeavor is opening up for them splendid avenues of opportunity."

CHANNEL SWIMMERS ARE ABSTAINERS

In a recently published list of ten rules for swimmers, Dr. Robert T. Tegge, University of California physician, has put in the following: "Don't drink liquor and then go in swimming." Evidently some of the conquerors of the English Channel are believers in his advice. It is reported that Miss Gertrude Ederle, the first woman to swim the channel, is an abstainer. In an article on "Channel Swimmers" the "Son of Temperance," published in Manchester, England, says: "The first to swim the channel was Captain Webb, in 1875, who abandoned spirits, and took as his staple drink hot coffee. His former experience had shown him that spirituous liquors abstracted heat and reduced strength, and quite unfitted him for an arduous swim. He gave a piece of advice to all who are wishful to become expert swimmers: 'If you are total abstainers—keep so.' Thomas W. Burgess, the second man to swim the channel, was a life abstainer."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

What Gunmen and Armies Commit

WE were struck the other day by this definition of war taken from "The Foolish Dictionary" published in 1904, just ten years prior to the outbreak of the Great War: "War—a wholesale means of making heroes which, if planned in a small way, would produce only murderers." As a matter of fact the aftermath of crime and murder which invariably is associated with a period of war makes us see in this "foolish" definition the subtle wisdom so often spoken by the court fool of olden days. The close association of war and murder is bluntly stated by Professor H. E. Barnes in a recent number of the magazine, *Current History*. In interpreting the attitude of the professional gunmen, who are holding high carnival of murder all over the country, he says they "bear a close resemblance in their mental habits to members of the standing army. Their attitude toward the taking of human life is very much like that of the soldier on the battlefield, namely, it is taken as a matter of course, not involving any personal responsibility or depravity. In the environment in which they have developed they have acquired the view that human life is of no consequence and that it is legitimate to take life freely in order to advance their personal prestige or prosperity. Gunmen represent a sort of civilian soldiery of a perverted type who kill casually for their own advancement, whereas a member of a standing army is supposed to kill casually to increase the power and prestige of his country."

Rather a bald statement that, and all the more significant in that it is purely incidental so far as it concerns war, which was foreign to the topic the writer was discussing, that of Capital Punishment. Even so, it does not approach the well known but easily forgotten characterization of war made by James Russell Lowell three quarters of a century and more ago:

"Ez fer war, I call it murder,—
There you hev it plain an' flat;
I don't want to go no furder
Than my Testyment fer that;
God hez sed so plump an' fairly,
It's ez long ez it is broad,
An' you've gut to git up airly
Ef you want to take in God.

Ef you take a sword an' dror it,
An' go stick a feller thru,
Guv'ment aint to answer for it,
God'll send the bill to you."

In *Scribner's Magazine* for August we found this succinct paragraph in William Lyon Phelp's "As I Like It" columns: "I read in the papers this morning that some ethical society has had a meeting and arrived at the solemn conclusion that it is impossible to put a stop to war until a good substitute can be found for it. Well, a good substitute for war is peace." That's telling the said *ethical* society right! Think of saying that it is impossible to stop murder by gunmen until a good substitute can be found for it!

Pray, What Is the King's Business?

THERE is an aggressively militant magazine called *The King's Business* which is published as a champion of the extreme and professional "Fundamentalist" type of Christianity. In a recent issue, we are told, it refers to the peace movement, in which the Christian church as a whole has never been more interested than today, as the work of "his majesty the devil," and asks, "Are you conscious of the seductive, seditious, satanic influence which is at work in our land, designed to bring about its disintegration and destruction?" It affirms that "this cry of 'peace, peace' is a blow at the very life of America, a peril to every public institution, every loyal private institution, every loyal religious institution and worst of all, a stroke at the scriptures themselves."

Whew! Just what *is* the "King's business" if not to proclaim the message of the Prince of Peace? What kind of Christianity is it that repudiates the angels' song of the first Christmas morning? It is very significant that it was one of the editors of this magazine, a spectacular preacher of his type, who recently shot and killed an unarmed man in his study. He was already known as the "two-gun parson." There is a sadly close connection between such a deplorable tragedy in personal relations and a conception of religion that upholds war and continually stirs up the spirit of warfare in the Christian churches.

In commenting upon the above astounding deliverance on the part of the magazine named, the *Presbyterian Advance* says: "The Friends have always opposed war, basing their stand on their interpretation of Jesus' teaching, and every church historian credits them as a class with manifesting a remarkable Christian spirit; but when other Christian leaders set themselves to 'seek peace and pursue it' they are straightway denounced as traitors and emissaries of the devil. Surely the nominally Christian world has yet a long way to go before it is ready to stand beside him who rejected force as a means of establishing righteousness. The appeal is still to what 'hath been said of old.' Few heed when the Master cries, 'But I say unto

you, Love your enemies.' If any part of Scripture actually encourages war, then we would better face the fact that Jesus refused to be governed by such teaching and pointed to something higher and better—love, the fulfilling of the law. It is all too common a habit to interpret Scripture in such a manner as to give support to our natural tendencies rather than to God's commandments. 'Whence come wars?' Not from God, answers James, but from 'your own lusts' or 'pleasures'—which means from the desire to have your own way, right or wrong."

Belgian Conference on Africa

BY LYRA TRUEBLOOD WOLKINS

In our news columns we have already noted that George G. and Lyra Trueblood Wolkins of Newton Highlands, Mass., were to attend, at the beautiful watering place of Le Zoute, Belgium, the international conference on the Christian Mission in Africa. Elizabeth Haviland, en route for service to our mission field in Africa, was also present. Christian leaders to the number of 250 assembled in what proved to be a remarkable and significant conference on the "Continent of Opportunity." We are grateful to Lyra T. Wolkins for giving our readers so comprehensive and graphic a review of the gathering and its important considerations.—EDITOR.

THE Conference on the Christian Mission in Africa is now drawing to a close. On this lovely shore of Belgium, during a week of unsurpassed September weather, sea and sky and breezes have combined to add their blessing to the intellectual and spiritual feast that is spread in overflowing bounty. For this is the *first* international conference on Africa mission work ever held. Growing out of an assembly at High Leigh, Hoddesdon, England, in 1924, to which there were international delegates, the Le Zoute gathering is a world assembly both in membership and in scope. Under the auspices of the International Missionary Council and planned in masterly fashion by its secretaries, the machinery works with never a jar.

Over its sessions presides Dr. Donald Fraser, long-time missionary of the Scottish Church in Nyasaland, who though he avers that he "speaks no European language but Scotch" handles the often difficult problems of management with the universal tongue of love and wisdom. Fresh from a tour in East and South Africa, Mr. J. H. Oldham, one of the editors of the *International Review of Missions*, is at the chairman's side, ready with sweet reasonableness to help guide straying discussions back to the point under consideration. A Conference so representative in personnel and so rich in experience is impossible to describe in brief limits. Even more impossible is it to capture and convey to others the spirit of the gathering or to give a just interpretation of its significance.

Not soon will be forgotten that opening session, Tuesday evening, September 14, when from scores of musical throats poured forth the strains of "All people that on earth do dwell, sing to the Lord with cheerful voice," followed by an exquisitely worded prayer from the Rev. Z. R. Mahabane, a black Basuto from South Africa, representing the Africa National Congress, with whom in closing petition all joined in the meaningful prayer taught by Jesus, "Our Father....Thy Kingdom come." And then were raised the thrilling notes of "For all the saints who from their labors rest" in memory of the heroes of the Cross whose lives were laid down for Africa. Dr. Henri Anct then welcomed the Congress in the name of Belgium, reading messages from several officials and closing with one from His Majesty the King of the Belgians, who assured us that his greeting was "not a formal one, but comes right from my heart."

A CENTURY OF CHRISTIAN EFFORT

In an informing resume, Dr. Fraser then addressed the Conference on "A Century of Christian Effort in Africa." It has been the sole purpose of the missionary throughout the history of Christian Missions in this Continent that the name of Christ might be extended. In past centuries, he said, the evil lives of many Europeans as well as the evil actions of many governing agencies completely thwarted the efforts of the pioneer heralds of the Gospel so that when Livingstone reached Africa he found only ruins of chapels while drink and slavery and immorality held sway. Yet is there traceable even today Roman Catholic missionary influence in certain native canoe songs where the natives chant, "There is no mother but Mary." With the nineteenth century began the modern missionary movement, the formation of the London Missionary Society and like bodies, British, American, and foreign. None of these, however, considered Africa until after slaves were set free and returned there, when was started the Christian mission in that continent. In God's own time came the great pathfinder, Livingstone, so like the man Christ Jesus, followed by a host difficult to number. Today the world's conscience is awakened. Men are beginning to recognize that the helpless and backward nations are the trust of civilization. Brotherhood implies an interest in men of another color. "Trade is our ally, if a somewhat uncertain and fractious one" and the missionary can go out today on fast mail steamers with wireless to impart speedy messages. Health conditions are being slowly improved, as Governments and the church co-operate in combating tropical diseases like sleeping sickness. The language bar is more easily overcome now that 244 tongues have been reduced to a literary form. Christian work is intensely complex, for the coming of wealth with white civilization does not necessarily mean the improvement of a people. "The hope of Africa lies not in prosperous colonies, not in sanitary homes nor in better crops nor knowledge of cattle breeding, not in the political franchise, nor in systems of education—all good things and earnestly to be sought after—but in good men and women....Faith in Jesus Christ and obedience to Him will transform Africa and make her fit to take her place at the great table of the world. By every method possible must we interpret Christ and the will of God to men, for herein is the source of all our hope.

PROBLEMS OF EVANGELISM

Rev. E. W. Smith, Literary Superintendent of the British and Foreign Bible Society, introducing the"Task of Evangelism" reminded us that the African's social environment must first be studied. The missionary will then find among them an awareness of God. The missionary is an ambassador of the God they know, to use Dr. Westernmann's terse phrasing, and not of the white man's God. The most successful evangelist Africa has known preached two cardinal points, God and Christ the Saviour.

Shall then the appeal be made principally to the individual African or to the group of which he is a member? While stressing the necessity of individual conversion, there must be considered the larger unit in which he lives. Man is never a man by himself. The Divine unit is the community in which the individual becomes a man. From this it follows that evangelism is only the first of many duties of the missionary.

Professor Julius Richter of the University of Berlin spoke of the restless hurry with which are coming the changes that are transforming Africa. All work must be done on a moving background. Three factors to be considered are the crude paganism of vast stretches of the continent, the active competition of Islamism, and modern civilization. The preacher and teacher must always remember the Divine factor of his message, the Gospel pure and undefiled,

and the strong associative tendency of native tribal life. Thus alone can a strong cohesive native church be built up.

The native view was forcefully presented by Rev. John Dube of Ohlange Institution, Natal, a native Zulu, who pleaded for individual work. "As soon as I become a Christian, I become an individual."...."They are sitting up us very strongly—the white people—and need their minds changed!" And also by Rev. Z. R. Mahabane of the Orange Free State, the native Basuto representative, was the Conference reminded that "the advent of western civilization with its attendant evils has caused a reaction in the mind of the African. The missionary came with the message of God's love for all mankind and if brotherly love, but the European who followed him has not practised this, and an African supposes that every white man is a Christian!....But he still believes in God and, if the right type of missionary be sent out, the African will open his heart to the Gospel."

Bishop A. L. Kitching of the Upper Nile (Uganda) told his hearers that the African always speaks of the power of God, as he is an animist. The personality of Jesus Christ, as daily friend and Saviour, and as the revelation of God's love, must be got into their mind.

Archdeacon W. E. Owen, superintending missionary (Anglican) of Kenya Colony, remarked on the similarity of the heritage of the people called Kavirondo to that of the Jews and how God has prepared them by ages of inherited tradition for the working of His spirit. An African Old Testament can be constructed and compared with that of the Jews with a story of creation, the laws of the nation, the prophets with a code of social ethics, the songs like Psalms. This gives a splendid background on which to present the Gospel. To the love of God manifest in Christ they give ready response. Dr. J. L. Gilks, Director of Medical and Sanitary Service for Kenya, also brought valuable contributions from his special field. This is the colony where American Friends are working among the Kavirondo and the words of leaders from other churches came with special force to us.

The Rev. H. Ross-Phillips, Field Secretary of the British Baptists in their Congo Mission, told the Conference he was on his way back to the Congo to commence a second forty years of service with two visions, of the pierced hands and of God himself, back to lead a new generation to Jesus.

REACHING THE AFRICAN THROUGH HIS LANGUAGE

Professor Westermann, Director of the International Institute of African Languages and Cultures, asked how many missionaries present were able to preach in the native tongues without an interpreter. Several hands were raised as the professor continued: "If you go out into the real Bush and are there understood you know the language. Few white men can do this and to all others the rich native life remains a closed door. The only real way to the African *is* his language."

Mr. Lewis Franck, former Belgian Minister of the Colonies, in excellent English and with charming humor described the tremendous resources and possibilities of the Continent, the likeable character of the natives, and begged us to cease committing the errors of a policy of imitation and assuming that what is good for our own nation is good for all mankind, and to cease neglecting the moral aspect of life in our zeal for developing physical resources. The African has a morality of his own from the Zambesi to the Sudan and we must study and understand him if we would lift him to a higher plane. He lives among concrete realities, while we think in abstractions. Any system of education we introduce must be one that educates for life and for the life of the black man, not the white. We want Central Africa to remain a black man's country, not populated by third-class Europeans but by good Africans. And to accomplish this we must first respect the natives' own language.

Others dwelt on the importance of the vernacular and there was general agreement that the missionary should speak fluently the language in which his work lies, whether it be French, Portuguese, or other foreign medium and should teach this to the older boys and girls, but that it was far more effective to instruct the children in their own dialect. This would mean that all missionaries set themselves at once to the task of acquiring the tribal language. Much stress was laid in various connections on the damage of sending out untrained and inexperienced workers, too young to be qualified to cope with the complex problems into which they are thrown.

Continuing with methods of reaching the African, the physicians present reminded us that there is a universal language of human sympathy and love as lived in the presence of the people, and an admirably fitted tool to express this is found in medical work. Dr. J. H. Cook of Uganda, representative of the Church Missionary Society told of a suffering child who screamed and would not let him touch her until her older sister said "Don't be afraid of Kuku (the doctor's nickname); he's our brother."

WOMEN'S WORK FOR WOMEN

Women's work for women is a field not yet adequately developed. Special sessions were held on two occasions for the women delegates of the Conference and the wives of delegates, who were graciously admitted to the privileges of the entire gathering. Physicians like Dr. Agnes Fraser and Dr. Catherine Mabie pleaded for more understanding of the heritage and primitive customs of the African woman. There must be Christian girls if the Christian men are to find suitable wives and establish homes where the love of Jesus rules. Mrs. G. W. L. Hofmeyr, traveling secretary of the Women's Missionary Union of the Dutch Reformed Church in South Africa, and Mrs. F. L. Bridgman, for 29 years a missionary in Johannesburg and on her way back to the field, pictured conditions in South Africa, so different from those in other sections of the continent. Here are great urban centres to which flock thousands of natives to work in the gold and diamond mines, plunged into the midst of evils for which the white man is responsible. General Smuts, addressing Parliament not long since, called this migration of natives into the city centres "one of the most tremendous social and political phenomena of our generation." More and better trained social workers are needed to organize Y. M. C. A.'s, Boy Scouts, playgrounds, motion pictures of high order, helping hand clubs for women and girls, dispensaries and clinics.

Music and its power over the Native was stressed by a member of the Bantu race, N. S. J. Ballanta, who is a special research student of African music. The native is intensely fond of this form of self-expression. His race is an emotional one and we must recognize and appeal to this factor. There are dangers and rebounds in the emotional appeal and we must follow Wesley's example and gather converts immediately into instruction classes, said Rev. G. H. P. Jacques of the Wesleyan Methodist South Africa Mission. "You cold-fish people should see the spirit of God really at work among the natives!"

The Conference has laid down important principles for the guidance of the mission boards in dealing both with education in general and with what we in America call "Religious Education." With allowance for varying circumstances in parts of Africa, missionaries have been urged to undertake teaching in the village schools with a new spirit of consecration, remembering that the natives are not to be Europeanized but to be made more effective as Africans in their own environment. In the primary stages, ordinarily lasting three years, stress is to be laid on the vernacular as the language medium of instruction and there is to be special effort to instruct the natives in the structure and literature of their own language. But perhaps the striking advance in the educational side of missions is the proposed commission to be set up by the International Missionary Council to survey the whole field of Christian education in Africa as a means of character building. A long list of stimulating suggestions is offered the commission as a starting point, and throughout the Conference there is distinctly the feeling that much good will come of it.

SOME LEADING QUESTIONS

In a Conference like this, composed of representative men from so many nations, there are divergent views on vital points, but discussions are vastly informing. Shall the Government schools be looked to more and more as the best means of education, the missionary confining himself rather to evangelization and religious instruction? Shall young missionaries be sent out with little training to learn at first hand on the field or shall they be held back for

intensive study and practical work in a training college? Shall the native church be led to self-support and self-government at an early stage or shall there be kept up a large degree of supervision? Can the American educated Negro be used in increasing numbers in the evangelization of Africa? Dr. Hope, the brilliant Negro president of Morehouse College at Atlanta, asks what is to become of the ever-growing army of Negro graduates turned out each year who are taught the beauty of a life of service but are shown no opening for such service. In South Africa "a color bar" bill was passed by a small majority in May of this year and racial feeling is more intense than in the United States. American Negroes are practically debarred from employment there and may not acquire residential rights since the passage of this act.

There is a "rising tide of Islam" which today threatens to submerge immense areas. A group of specialists in the problems presented by Mohammedanism have opened new visions of the battle waging for the destiny of the races. Arabic literature is the most extensive in Africa. In twelve countries of Africa over 90% are Moslems, many have at least 50%, while in Kenya, Abyssinia, and the French Soudan 30% have embraced this faith. Mohammedanism builds a barrier against all vital and distinctive teachings of the Gospel, and always and everywhere sanctions a low standard of ethics. In French Guinea it is gaining ground; on the Ivory Coast are 150 mosques. Dr. S. M. Zwemer urged that special missionaries be trained to meet the Moslem propaganda. Mr. W. J. W. Roome, secretary of the British and Foreign Bible Society, told the Conference that in Central Africa a thousand tribes are in the melting pot. Many are halting between Islam and Christianity. Miss Padwick, secretary of the Christian Literature Committee for Moslem lands, assured us that the African does not become a Mohammedan because of the intellectual argument, but from its cosmopolitan brotherhood and its social prestige; it has a way of worship that makes special appeal to the pagan.

Dr. Thomas Jesse Jones opened vividly to view the "New Forces at Work in Africa." There are primarily the new attitudes of Government, then, new conceptions of trade and commerce, a new attitude regarding economic development, and a new sense of respect with less of pity and less of an attitude of Nordic superiority. Also we observe a change in the attitude of the native peoples amounting to a new race consciousness. They desire not only to be ministered unto but to minister. Then there is a changing attitude of the world with regard to Africa. No longer is it the Dark Continent but the Continent of Opportunities. Together we must work to unite all these new forces. Driving from our hearts all conceits of nationality and race, let us become *one* recognized power of the Kingdom of Love for the full development of Africa.

GOVERNMENT REPRESENTATIVES COOPERATE

The Conference was peculiarly fortunate in the number and character of the Government representatives who were in attendance and gave expression to their earnest desire that the African himself be developed in the best possible way to self-expression. Sir Frederick Lugard, late Governor-General of Nigeria, Sir Edward Garraway, late Resident Commissioner in Basutoland, the Hon. E. B. Denham, Colonial Secretary to Kenya Colony, General de Meulemeester ex-Governor of the Belgian Congo, Senor Albert d'Oliviera, Portuguese Minister in Belgium, Mr. W. T. Welch, chief Magistrate of the Transkei, Mr. Louis Franck, late Belgian Secretary of State for the Colonies, with Major Hanns Vischer, Secretary of the African Education Committee of the British Colonial Office, brought these new attitudes of Government vividly and forcefully before us. Sir Frederick Lugard affirmed that the increasing acceptance of the principle underlying the League of Nations Mandate conception will be as powerful an influence as was the abolition of slavery. The British Colonial Office has shown its co-operation with missions in forming a Permanent Advisory Committee on African Education.

The relation of the missionary movement to these new forces that are reshaping African life was discussed by J. H. Oldham at the Sunday evening session. This Conference he believes will mark the beginning of a new day in Africa. The old call was "Get out into Africa." Today the call is "Get *in* to Africa," into the real heart and life of the continent, bearing the Christian leaven. It is God's purpose that the Church bear a leading part in all betterment schemes. This means more money, better trained workers. God calls for prepared individuals, for leaders of exceptional gifts. Governments are prepared to meet us half way if we will do really good work. Not for one moment must the Church depart from her primary mission but she must express herself in richer and fuller forms. A combination of prayer and economics will work a revolution in Africa. Africa is in God's hands, our mission boards are in God's hands, and the banners of our faith will conquer in His name.

"Faith of our fathers, God's great power
Shall soon all nations win for thee;
And through the truth that comes from God
Mankind shall then be truly free."

The Discovery

With open mind and ready hand to share
The truth and beauty somehow made one's own—
Those marvelous flowers, resembling roses, grown
Amid invisible walls, with fragrance rare,
And petals exquisite, revealing care
Bestowed, and sense of values seldom known
But to the few, with hearts that feel, who, shown
The garden of your dreams, their joys declare—
A petal dropped, if noticed not, regain
It cautiously and go your way, his hour
Has not yet come; but seen and cherished, then
Aside take him and fondly help attain
That larger vision of delight, that power
To see and feel intensely what makes men.

Pulling Together

Sharing the strain in every great concern,
Is vital if the task be truly done;
With tact and caution, used by every one,
Who takes a worthy part, at prow or stern—
Especially, if he have yet to learn
The art of taking hold, without which none
Succeeds efficiently—the goal is won
By those, who steadily, the truth discern.
Pulling together for a common cause,
With mind and heart atune to do the right,
The groups which constitute the Christian Church
Progress by recognizing spiritual laws;
Act well thy part, by walking in the light,
With love, to share the yoke of double perch.

Richmond, Indiana. JOHN R. WEBB.

Many of our errors grow out of the simple fact that owing to our present methods of procedure, we rarely seem able to look at the Home Mission task in a given community, or a given region, in a statesmanlike way. Instead, we sit down in five or six, or even a dozen different denominational home mission offices and think of our particular relationship to the field in question without knowledge of what is going on in other similar groups with reference to the same field.—DR. J. S. STOWELL.

But if you will help us now, you at the Home Base, we will develop loyalties and a ministry and a unity that will challenge him, my inquiring Mormon friend, and compel him, not to leave his own church for that he will not do, but rather after he is transformed himself, to be instrumental in Christianizing it before it Mormonizes the religious, business, political, and social life of the Inter-mountain West—DR. CLATON S. RICE.

WORLD ALLIANCE GOOD WILL CONGRESS

Will Devote Armistice Anniversary Week to Discussion of Disarmament

Pittsburgh, whose steel has clothed thousands of warships and fabricated no one knows how many million guns, will devote the week of the Armistice anniversary to a discussion of disarmament and other means toward international peace. Plans for the "International Good Will Congress" to be held in the Steel City, November 10, 11 and 12, are announced at the headquarters of the World Alliance for International Friendship through the Churches, under whose auspices the Congress will take place. The eleventh annual meeting of the World Alliance will be held in Pittsburgh at the same time and as part of the same program.

The central theme of the Pittsburgh Congress, according to the announcement by Fred B. Smith, Chairman of the Executive Committee of the World Alliance, will be "The Moral Issues of Disarmament and America's Responsibility and Method for International Cooperation." "World conditions," said Mr. Smith, "give occasion for increased hope of permanent peace. But there remains an ominous uncertainty occasioned by discord and misunderstanding among many of the nations and races. The Pittsburgh Convention is to be in a large measure one of appraisement of actual conditions. It will plan a nation-wide campaign for extending American ideals toward International Cooperation and Permanent Peace."

The Reverend W. Russell Bowie, Rector of Grace Church, New York, is Chairman of the Program Committee, which includes Dwight W. Morrow, Col. Patrick H. Callahan, President Glenn Frank, of the University of Wisconsin, Dean Shailer Mathews, of the University of Chicago, Rev. Daniel A. Poling, Rev. William Chalmers Covert, William Green, Prof. William I. Hull, Rev. M. Ashby Jones, Mrs. Edgerton Parsons, Winslow Russell, Rev. Walter W. Van Kirk, Mrs. Alfred Wilson and Rev. Charles R. Zahniser. Dr. William J. Holland, President, Carnegie Hero Fund Commission, is Chairman of the Pittsburgh Committee of Arrangements, which includes more than one hundred prominent citizens of Pittsburgh.

Among the speakers on the program will be Major General Henry T. Allen, U. S. A.; William Allen White of Kansas; Miss Lucy Gardner of London; Colonel Raymond Robins; Dwight W. Morrow; Prof. James T. Shotwell, New York; Robert Fulton Cutting, New York; George R. Wallace, President of the Pittsburgh Chamber of Commerce; Rev. M. Ashby Jones, St. Louis; Prof. William I. Hull, Swarthmore College; Rev. Daniel A. Poling, New York; Dr. J. J. Cornelius, India; Paul C. Meng, China; President Mordecai W. Johnson, Howard University; Mrs. Anna Garlin Spencer; Miss Alice Killeen, New York; Marcus M. Marks, New York; Rev. S. Parkes Cadman, President, Federal Council of Churches; Most Rev. James John Keane, Archbishop of Dubuque, Iowa; Rabbi Stephen S. Wise; Fred B. Smith, Dr. John R. Mott, General Secretary, National Council, Y. M. C. A.; Mrs. Edgerton Parsons, New York.

On Sunday, Monday and Tuesday of Armistice Week preceding the Congress, a series of meetings will be held in a number of churches, colleges, schools and clubs where addresses will be made by the visiting delegates and speakers. On the night of Armistice Day, Nov. 11, a great public mass meeting will be held in the Syria Mosque. The theme will be "Memories and Responsibilities of Armistice Day." Major General Henry T. Allen will preside.

"The World Alliance," says the announcement, "welcomes to its platform at the Pittsburgh Convention men and women of unqualified sincerity in the cause of International Good-will and of Universal Peace. Utmost liberty of utterance is encouraged, for the program is planned not only to appraise actual conditions throughout the world, but to promote various constructive methods for the development of international good-will. The Officers and Executive Committee of the Alliance do not expect in every case to be in complete agreement with all the views expressed by those who participate, but they accord the largest liberty to all."

MISSIONARIES WERE IN FLORIDA HURRICANE

A few days ago the following word was received from Arthur and Ellen Pain, who have been spending several weeks at Hollywood, Florida, with their sons.

"Just after placing our sons in school, we prepared to take passage for Cuba. But word came that three cyclones had been reported—two south of Cuba, and one in the gulf of Mexico, and so we waited to learn the time of the departure of vessels for Cuba. Then the word came of the hurricane which swept across Florida.

"The city of Hollywood was practically destroyed. Our little cottage was torn from its foundation and carried thirty feet away. We were in it at the time. The roof was blown off and the rain poured upon us in torrents for hours before the storm abated. Great, towering pines were broken in two like match stems. Cement buildings were tumbled to the ground.

"We are truly grateful to God for preserving our lives. So many were crushed under their dwellings, washed out to sea, or blown about in their efforts to find refuge. The dying are calling for prayer in the hospitals and loved ones ask for our service at the funerals of their dead. Our service is so necessary here, that it seems best to remain a little time before returning to Cuba."

SEES HOOSIERS EATING GIANTS!

Field Secretary Commends Proceeding Discovered Way Down in Old Indiana

It has fallen to my lot to witness some rather weird proceedings among backward people. In one tour for extension work the natives asserted that a certain man on whom we called had eaten human flesh on more than one occasion. But Hoosiers! In a land of colleges, churches and Christian influences—eating giants! What's more, it appealed to me tremendously as a commendable proceeding. It must have had legal sanction because the observation was made in the private office of Judge Barnard of New Castle, Indiana, under the shadow of the court house and with his honor present as a member of the group.

In speaking of the "men of great stature" and "giants, the sons of Anak," Caleb and Joshua said, "They are bread for us." This, in effect, is what the Executive Committee of Indiana Yearly Meeting said in New Castle on September 28th.

A financial statement was studied which revealed several challenging things. The portion of the United Budget for 1926-27 accepted by Indiana Yearly Meeting is $30,000. Payments for five months to August 31 should have been $12,500 but have actually been only $7,418.17. By the end of next March the yearly meeting will doubtless go much farther beyond its $30,000 than it did last year, but what happens in the meantime? The whole work of the church at home and abroad is seriously retarded and this isn't all. Heavy borrowing and paying of interest is necessary in order to meet even a part of pressing monthly obligations of the boards of the church. These things are not only embarrassing in the extreme but expensive.

The Committee faced these big, stern, giant facts of great stature. They might have said, "We be not able for they are stronger than we," but they didn't. A keen sense.....of responsibility seemed to rest upon the group as it quietly discussed the spiritual as well as material resources of the church. All appeared to be earnestly and prayerfully desirous to catch the thought of Him who was undoubtedly present in the midst.

The following definite goals were unanimously adopted:

1. An increased number of meetings making monthly payments of one twelfth of their annual share of the United Budget. Walnut Ridge, Fairmount and Whitewater Quarterly Meetings have already adopted the monthly plan.

2. Enrollment of a group of systematic and proportionate givers in every congregation.

3. Financial support of our United Budget for benevolences *beyond* our allotment

of $30,000 to the extent of our ability to give and earn. Acceptance of the challenge to "go the second mile" as a yearly meeting, in ministering through our denomination to the spiritual needs of the world which are infinitely beyond any limit expressed in figures suggested by any committee.

4. Five minute talks *frequently* in each meeting, stimulating in turn every activity of our united work.

Who can forecast what the linking of faith and work may accomplish? The Yearly Meeting Day of Prayer is to be observed on November 14th and each departmental committee is enlisted in a whole hearted purpose to fulfill its mission. It wasn't so much the mere but firm words of determination to perform the task as it was the feeling of a partnership with the Lord of the harvest, and that it is to be a service of joy and gladness. That is why we can say of obstacles, "They are bread for us." Isn't this eating the giants of difficulty?

EDGAR T. HOLE.

FRIENDSVILLE ACADEMY NEWS

Friendsville Academy starting on its second month of school, has a larger enrollment than it had at any time last year. The students are entering into school activities with unusual interest. There is a growing tendency on the part of all in school to be self-supporting, while every graduate of the class of '26 is now in college or commercial school. All of these facts are signs of the prevailing spirit which may be called the Southern Renaissance.

Since last spring the academy has acquired several hundred acres of land which aside from its material value contains a natural cause of interest to the science classes and a bluff that is considered one of the best lookout points in the surrounding country. Afternoon hikes to these places are diversions of no small importance among student activities.

The Boys' Home has received some improvements during the past few months. Friends have furnished several rooms with single beds, study tables, rugs and chairs and a new furnace is being installed. The interior of the Girls' Home has been painted and the dining room redecorated.

To accommodate books which have arrived during the vacation months new shelves have been added recently in the library, and this year finds the school with a fair collection of books catalogued.

Hugh Borton, Haverford; Elizabeth Wilber Borton, Bryn Mawr; Bertha Vore, Penn; and Elsie Peters, a student at East Tennessee Teachers' College, are the new teachers this year.

Nothing can more effectually frustrate the transmutation of human nature into that which God intends it to be than that same human nature content with its own goodness.—E. HERMAN.

FORD TRUCK SERVES AS AMBULANCE

Margaret Parker Relates Experiences During Epidemic in East Africa

Most of the plans we carefully formulated at the beginning of the year have been superseded by the unusual amount of sickness and the necessity for the immediate relief of suffering. Much of the routine hospital work and teaching of attendants has been interfered with during the epidemic of sickness of the last few months. The attendants themselves have each had a time of being ill but all are well now.

Several babies have been born at the hospital this year, including twin boys weighing four and one half pounds each. Their mother came to us from Mbale, one of the outschools in Maragoli district. One of the Ford trucks from here brought her to us. There are two trucks in Maragoli that are entirely owned and run by natives and they frequently do ambulance transport to and from the hospital.

Much of the time, the hospital has been more than full and it kept us very busy finding places for everyone to sleep, when there were not enough beds for all, and giving the necessary care to the patients. In many cases the temperatures were very high and did not yield easily to treatment. After I had given a cold sponge bath to one of the attendants who had a very high fever he remarked that the cold water was very good and made him feel more comfortable. I think he may understand the importance of such treatment a little more clearly when he is asked to give it in the future.

One of the teachers came to the hospital, bringing his two little sons, Andrew and Peter. All three were ill. The natives do not have oranges as a rule, but Andrew and Peter were too ill to care for the food they are accustomed to eat when they are at home, so they were very much pleased when we gave them oranges each morning. They would hold one in each hand until they were ready to eat them. Several other teachers came, bringing their families and remained until they were able to go home.

A VISIT TO KITOSH

One day in June we went to Kitosh. The word soon spread that Dr. Bond was there. We went out into the Reserve to see a sick child and a half dozen more soon gathered; some were sick themselves and some brought sick children. When we came back to the Conovers, we found a considerable number there awaiting medical attention. We stopped at Malava and had much the same experience there. It is impossible to help them much when we see them only once and have no assurance that they will follow even simple instructions in their homes.

A number of the missionaries have been ill and considerable time has been spent in caring for them. We hope to be back to normal again very soon. I wish it were possible to convey to you more of the needs and opportunities of service among these people and of the joy there is in ministering to them. We pray that the sorely needed workers may be found and the way open for their coming in the near future.

CHAPPAQUA OLD MEETING-HOUSE

On Pinesbridge Road, a mile from the station, stands the Old Meetinghouse. From 1745 the meeting had been held in private houses, but in 1753 two road districts met "at the place appointed for the meetinghouse," and the next year the meetinghouse was the dividing point for road work. The house then built forms part of the present structure, which reached its present size some forty years later. For a century and three-quarters it has served in peace and war. War became real and near when, after the battle of White Plains, in 1776, General Washington marched his able-bodied soldiers to Ossining, and carted the wounded Continentals here for the rapid surgery of the cruel days before anaesthetics, when quickness was so essential. Here died some, whose dust is a part of the adjoining hillside. It is said that bones and military buttons were found when the "new" horse shed was built. The carriage replaced the saddle horse, the automobile replaced the carriage, and the "new" shed, old and obsolete, has been removed.

The meetinghouse was increased in size in 1778, and again enlarged, to its present size, before 1800. A half century later the shingled sides were covered with clapboards and part of the stone horse block, extending along two sides, was covered by a piazza. The interior is little changed. The oak posts and beams are as clean cut and reliable as were the strong souls who framed and raised the house, and worshipped in it. Their successors still worship there, and welcome whoso will to sit down with them in a living silence: speech may or not rise from this silence, but in the quiet the seeking soul will find peace.

After the unfortunate Separation of 1828 the Orthodox branch built themselves a meetinghouse north of the old horse sheds. The houses were near enough so that in summer, with open doors, a speaker could preach *to* his congregation and *at* the other one, and it seems to have caused no trouble. In 1883, the later house was removed and the present meetinghouse on King Street in the village was built. Here too the stranger will find a welcome. In neither house will he be offered a view of a collection plate, yet the Friends of this community have raised much money for the Friends Service in foreign lands, and other philanthropies.

JOHN COX, JR.

Chappaqua, N. Y.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE HOLY SCRIPTURES

Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the simple-hearted?

Word of mercy, giving
Succour to the living;
Word of life, supplying
Comfort to the dying!

Oh, that we discerning
Its most holy learning,
Lord, may love and fear Thee,
Evermore be near Thee!

THE INFINITE TREASURE

BY RUFUS M. JONES

Christ's discourse on the Infinite Treasure gives us a view of life which He often expressed. He seems at first to make nothing at all of earthly riches. He even goes farther and appears to treat food and clothes as hardly worth serious concern. The natural inference is that we are to give no thought at all to earthly goods of any sort. The lily and the birds are to be our teachers. We are to fold our hands and wait for a provident Heavenly Father to give us what we need.

But we must be on our guard against this extreme view. We must not forget that this manner of speech is the oriental way of putting the emphasis. The Lord does not provide for those who are carefree and easy and who live without effort, like lilies and birds. Christianity is, of all things, a strenuous religion, and it does not offer prizes to persons who fold their hands—it does not encourage the unlit lamp and the ungirt lion. There is a famous saying of Jesus: "Wherever any man *raises stones or splits wood* there am I."

Christ is only bringing out with powerful emphasis the fact that the supreme aim is to be a kind of life which never exhausts itself—you are to be perfect like your Heavenly Father. That is the kind of life which He here calls the Infinite Treasure. Riches, and even clothes and food, are to have the second place, not the first. The moment they become the end and purpose of life, they arrest the supreme search, and change a being who was meant for infinite things into a creature of a day, living for things which are bound to perish with the using, things which are at the mercy of rust and moth, and thieves.

The whole passage means something like this:

"Live for infinite values, find something which multiplies and increases as you use it; set your heart on such an aim that you make each point attained a new point of departure for further advance." This does not mean that you are to be "other worldly," and to drop your interest in this world. It means rather that in this world you are to use every situation and circumstance only in such a way that you will enlarge your *life*—help to realize your true self.

The great fact of life is this: only that something which is of *permanent value* can satisfy any of us; that which satisfies now, and at the same time adds to our capacity, is supremely the thing to seek—that is precisely the characteristic of the spiritual life which Christ calls the Heavenly Treasure.

He gives two reasons to show why it is that *everybody* does not live for the Infinite Treasure. First of all, it takes what He calls the "single eye" to see it. By single eye He means the appreciative eye, the eye trained to see spiritual values, as is the musician's ear for harmony, and the artist's eye for beauty: the man who has only an eye for quick, easy gains, immediate personal advantage, would be sure to miss the real goal. Then, again, too many of us try to split the difference and get a fairly good thing out of both heaven and earth. As Whittier puts it, "We try to save our soul and winter's pork with the least possible outlay of sanctity and salt." This attempt to split the difference Christ calls "trying to serve God and Mammon." The Mammon, who was put as a rival of the higher life of the Spirit, is a personification of materialism.

The real drama of our existence is the momentous choice between the quick returns of earth and the far gains of spiritual life.

"Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure
Bad is our bargain!"

PRAYER CHANGES THINGS

BY MRS. W. C. SMITH

Dear child of God believe it. Are you facing an experience that seems to be shrouded in darkness? Pray and the light will break through. Why does prayer change things? Because of the One who hears and answers our petitions. We do not have the power to change things, (many things), or we might not pray; and the loving Heavenly Father, knowing this, wisely keeps the power in His own hands. Faith and prayer are two wonderful transmitters, but there must be the proper connection in order to bring down the heavenly power.

Is that dear one away from Christ? Have you done all that lies in your power to bring him to Jesus? Then continue to pray for him, believing that prayer *changes* things. Do not talk to others about the matter; Jesus wants you to talk to him about it. If your friend will not pray for himself, then it becomes doubly your privilege to pray for him; and what a sacred privilege to go into the very presence of our King, and talk with him about so great a matter as the salvation of a human soul.

Are you overwhelmed with business losses? Have unprincipled men threatened to snatch away the very roof that shelters your loved ones? In hours of direst need still remember that prayer changes things. The gold and silver are his, and the cattle on a thousand hills. His treasury is never empty. His bank never fails. Humanity has no need which he cannot supply. Jesus never looks so beautiful, so glorious, as when seen through our tears. When our eyes are moist, and our hearts overflow with sorrow over the sins of fallen humanity we catch a new vision of his unparalleled loveliness. When our lips tremble, and our voices fail, as in broken-heartedness we sob out our prayer for a wayward child, we are comforted when we remember in our helplessness that, what we cannot do, God, for Christ's sake, will speedily undertake.

Are you weak in body, ill, and undone? Prayer changes conditions. Nowhere in God's Book do we find an account of Christ refusing, or failing for any reason, to heal the body, of any disease, no matter how loathsome or deadly that disease might be. Real need always brought forth his tender compassion,—and "according to their faith," it was done. True his great work was to heal the sin-sick soul, but he did not esteem it beneath him to heal the broken body. He provides food for the physical, as well as spiritual needs. His own blessed, resurrected hands performed the menial task of preparing bread and fish for his toiling, hungry, discouraged disciples. Do you think that in some unaccountable, mysterious way he might have changed in the centuries that have passed since these things were recorded? The Word says, "Jesus Christ, the same yesterday, today, and forever." No true prayer to God, the Father, can ever go unanswered. Prayer does change things.

Does it seem manifest that members of the church to which you belong have lost their concern for souls? Do they seem to be growing worldly and luke-warm? Still it is well to remember that prayer does change conditions. And do you pray more earnestly, more continuously because some are not living up to their prayer privileges? There is no condition however regrettable that cannot be changed by the earnest, sincere prayer of a righteous man. To an omnipotent, omnipresent, omniscient God, no condition can arise which he cannot speedily, successfully, and permanently change; so continue to pray, knowing of a surety that prayer changes things.

Long Beach, California.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

THE REAL ANSWER TO PEACE QUESTION

Editor THE AMERICAN FRIEND:

That first page editorial in THE AMERICAN FRIEND for August 12, (Will Quakers Claim Their Birthright?) is something I have been waiting for. I started taking the magazine about eight years ago and have been a subscriber since then. In fact, what drove me to look for fellowship of the kind I would find among members of the Society was my attitude as a conscientious objector during the war.

You will pardon a suggestion from one who has never done anything of a practical nature along the line of the campaign for world peace, but I have never yet seen an outline of the real answer to the whole thing. I believe that I have been given a message along this line and I have never talked with nor read the works of any one who has had the same vision. Presumptuous? Maybe, but then perhaps you can tell me who has tried the plan and failed.

First of all, the Friends have been holding the fort. All credit and honor for them for doing it. No one has had the courage and steadfastness to do what they have done through history. But that is only half the battle. And the fight, or work (how hard it is to cancel all military figures of speech from our vocabulary) can only be won on a world basis by an aggressive campaign.

I used to have a professor who said that the world would finally get so rotten that people would sicken of it and turn to something better. I do not believe it. Corruption breeds corruption until mankind loses all sense and savor of things that are pure and wholesome. The only way that civilization will be saved is by saving and nurturing the best in civilization.

But now to come to the point. Mr. Ponsonby suggests that we refrain from all war and all participation in war and that we notify the world to that effect. Well and good. But he is still fighting with the but end of his musket. Why, O why cannot people see the *power* of the Christ life? When I get to thinking of this, the vision of it shakes me through and through. Meek, yes, but more than meek. He was the most terrible man that ever came to earth. And when he comes again, the marching of his army will shatter the walls of great cities until they crumble like those of Jericho.

But to be practical, suppose we subscribe to a platform like this:

"I will give my whole life to service of mankind. I will engage in some useful occupation for only so much time as will provide for the necessities of life for myself and family. The balance of my time or my income I will devote to the spread of Christ's Kingdom and especially to the Twentieth Century revelation of his teaching which is as follows: Mankind the world over are one people. They are God's children and brothers all. No good can come by giving to one part of God's people to the hurt of another, or of serving one nation in a war against another. In case of war between nations, I will give all my surplus to the aid of stricken noncombatants and will take no part in military operations."

The point is, that we should take the stand, not of uniting the world, but that the world *is one*—who says it is divided? (Put the burden of proof on the other fellow.) And in case of war, say, I will give all my strength to good work; not, I will just refrain from evil. That is what might be called using the bayonet end of the gun. It will get results.

Of course, to make this kind of a life program stick, folks would have to live much like the Salvation Army people do although I do not like their uniforms nor their theology, personally. But it will take a bunch of Gideonites to put the thing across. The thing to do is to *live* it for a number of years and by so doing prove your sincerity and then go out and preach. Yes, proselyte if you want to call it so. Where would the early church have gotten by pussyfooting?

The world will never be saved by waiting for political peace movements. Every individual must be willing to take the stand and keep it even if he were the last one left against the whole world. And they must do it with the vision that this *will* save the world, that this Society will grow in numbers in all countries until they do take in the majority of the population of the world.

I hope that this group will be the Society of Friends. They have earned the chance. But are they aggressive enough? Remember that the opposition is on the job. What do you think? Your editorial made me hope.

C. R. COE.

Seattle, Washington.
6528 19 N. E.

"A MUSEUM OF EMBRYOS"

Editor THE AMERICAN FRIEND:

Victor Hugo spoke of China as "a museum of Embryos." This is a significant expression. By it is meant that many items of modern civilization had existence in China, centuries perhaps, before they came into being in other countries. Gun-powder was known in China long before it was used in Europe. Printing was also used in China at an early date. Many other items might be given as illustrations. All these, however, never passed the embryo stage. They crystallized at an immature point and became stationary, incapable of development, and were relegated to the museum of antiquity.

The danger of this course is ever imminent. It is the hidden obstacle which lies in the pathway of all progress. It confronts not only nations, but systems of thought. It is the most insidious hindrance to individual growth.

How shall this calamity be avoided? By what means may a nation escape becoming a "museum of embryos?" How shall a system of thought prevent crystallization? In what manner may an individual provide for growth to the longest day of life? Scholasticism was a system of thought which became crystallized. It made the fine spider-web theories of its members possible. It opened the way for such peurile discussions as to how many angels could stand on the point of a needle. Pharisaism is an example also, of this same thing. It made the law with all its burdensome rules and regulations.

To avoid the dreadful calamity pictured here should be the greatest desire of every man. Nations, schools of thought and individuals should grow continually. Perfection as applied to humans can never be absolute, it must ever be relative. A stationary progress is impossible—a crystallized fluid is a contradiction.

The secret of avoidance of stagnation may be discovered by a glimpse at the history of China. Until recently there has been no progress in this vast empire. At present, however, China is outstripping all the kingdoms of the world in development. Items of liberty and freedom for which the most enlightened peoples of the world have struggled for years have come in a twinkling to this heathen nation. Principles of government previously unheard of by them have been established. Progress in all lines is phenomenal.

The reason for this condition lies in a change of attitude. Formerly China, following the precept of Confucius, "walked in a beaten path." With her face turned in the wrong direction, she searched the heavens in vain for the rainbow of promise. Very recently, however, so recently that we can scarcely credit the stories of wonderful development in so brief a period, China has changed her attitude. Her doors have been opened to western civilization and in her soil so long fallow has sprung up a tremendous harvest of modern civilization.

This then, to live in the present, with faces turned toward the future, is the secret of progress. To consider the acme of good, of perfection, to be reached, is fatal to progress. Whether it be in material or spiritual things this applies. Christ quoted the law and then said, "but I say unto you." Paul denied the attainment of perfection, but forgetting the things which were behind he pressed on "to the mark." To set

truth forth in verbal form as absolutely final is fatal to all who accept it. We are to grow in the knowledge of the truth as well as in grace. No creed has yet been made which will suit a long period of time. Continuous adjustments must be made. Statements true today are inaccurate tomorrow. The spirit of a statement may not demand alteration, it may be correct and universal, but the form in which the statement is made cannot persist without preventing progress.

The church of the living God needs to recognize this indisputable fact. Tie man up to the spirit of truth as securely as you will, but leave him free in its formulation. This will give ample opportunity for all shades of thought produced by the various environments and types of training and education which go to produce men. Two men, produced under different influences, need not be at one in their statements of truth, but they must be at one in their spirit of truth if they mutually contribute to progress. The church should not be a "museum of embryos," but a birthplace of progressive truth, liberty and power.

DAVID M. EDWARDS.

Earlham, Indiana.

THE GREAT DELUSION

Editor THE AMERICAN FRIEND:

Although I appreciate the good intent of the notice about my "ill health" I am afraid it only adds to the great delusion about tuberculosis. As a disease it is dangerous largely because people do not submit themselves to the proper treatment. The terror which *consumption* inspired before the medical world discovered the present efficacious methods of treating it still continues. The result is that physicians fear to diagnose tuberculosis in its early stages and its victims delude themselves until their condition is too serious to ignore—and often too serious to remedy.

It is against this state of affairs that I wish to protest and make a frank avowal of my condition. I have tuberculosis—and am rapidly approaching a cure as most people do who place themselves under the care of a competent physician early in the game. J. C. RUSSELL.

Colorado Springs, Colorado.

PEACE WITHOUT RESTRAINT

Editor THE AMERICAN FRIEND:

The present unrest of the general public mind and the agitation of so many issues must really be the leaven of a new order of things in general; and no doubt the various ideas will settle down presently into definite issues whereas each individual will have opportunity to locate himself.

This disturbance of opinions and ideas is what I term *war;* and the resulting conflicts of armies, I call battles, campaigns, etc. Let me explain a little more clearly. Definition—War is the opposition of good and evil thoughts and desires in the heart; the resulting outward conflicts, maneuvers, etc. are termed battles, sieges, campaigns, fights. What, then, is Peace? Peace is the heart fully controlled by good. What is ordinarily termed peace, meaning the absence of battles, I term only restraint, as in a large part of the cases the above termed war is still waging and presently breaks out again into battles, etc.

But where many have the above named peace, there is also much restraint of those who have it not. However, the latter desire to throw off this restraint as mentioned in Psalm 2:3. In order to escape the evils of battles, plunder, slaughter, etc., we need to labor to increase this individual peace, as mentioned by George Fox when offered a captain's commission in Cromwell's army, saying "I live in the power of that life that does away with all wars."

JAMES E. SPENCER.

Norwich, Ontario.

VISITING CALIFORNIA

Editor THE AMERICAN FRIEND:

I left my home in Galena, Kansas, on board the "Missionary Train" No. 21, July 26, for the Golden State, going direct to the beautiful Escondido Valley in the southern part of the state to see my brother-in-law, B. F. Dixon, and several children, having homes at that place. From thence I went to the city of Berkeley to visit a nephew, Prof. Joseph S. Dixon, and family. He teaches at the University of California, which is an immense institution with more than 100 buildings and students from all over the world. I attended the Friends Church while there, meeting Rebecca Naylor Williams and her good husband, with other dear friends. Their minister, L. Clarkson Hinshaw, was general superintendent of Kansas Yearly Meeting for years. "Lost in Paradise" was the subject from which he spoke and it put joy and gladness in my heart to see and hear him pour forth this eloquent sermon to the hungry souls of men.

I have just arrived at San Fernando to visit a niece and family, Mr. and Mrs. Fred L. Baldwin. I came via the Pickwick Stage along the Coast Highway. The variety of scenery was beautiful beyond description, and as I viewed Nature's beauties, the large, magnificent trees, lofty mountain peaks towering far above, and the deep blue ocean with its whitecapped waves, while just beyond were hundreds of seals playing upon the rocks and far, far away could be seen the big ships sailing upon its peaceful waters, I could but say, "Great and marvelous are Thy works, Lord God Almighty."

I think I shall spend the winter on the Coast, as I have many more relatives and friends to visit in Pasadena, Los Angeles and Long Beach. SADIE STANLEY CARTER.

San Fernando, Calif.

CHRISTIAN ENDEAVORERS, TAKE NOTICE!

Here is a brief outline of the general work for the coming C. E. year. Every Christian Endeavor Society should attempt to follow this general program, adapting and adjusting it as necessary to suit your particular group. The fact that we are kept linked up with the work of young people of other denominations is one of the chief advantages of affiliating ourselves with the C. E. Union. Let us line ourselves up with the program that has been outlined, and attempt to forward it at every opportunity.

The International slogan (C. E. Societies are to be found in eighty-four countries and Islands) is "Personal Acceptance of and Allegiance to Jesus Christ." The themes for study, and the months for their special emphasis are:

1. Survey, Organization, and Extension.—September and October.

What should our Society be doing for its members, the church, the community, and the world?

What does our pastor want us to do?

What are the national plans of our own church? How can we do our share?

Ask yourselves these and many other questions, and put on black and white the definite things you expect to accomplish.

2. Stewardship.—November.

Study stewardship. The official text-book is "The Way to the Best," costing 25c. Discuss stewardship. Dramatize stewardship. Excellent plays and pageants can be secured at C. E. headquarters, or through the Young Friends office. Enlist for stewardship, by enrolling as members of the Tenth Legion.

3. Service for Others.—December.

Make your community a better place to live in by remembering the shut-ins, the unfortunates, the criminals. Observe Golden Rule Sunday, December 5, 1926. Send for special suggestions for this month.

4. World Friendship. — January and February.

Have Mission study class, or school for missions. Participate in missionary program of your own church in a financial way. C. E. Day is the first Sunday in February, and the topic for the meeting is "Christian Endeavor, and Expression of Interdenominational Fellowship." Correspond with foreign societies and unions. Get in touch with your state C. E. union and co-operate.

5. Evangelism and Bible Study. — March and April.

Through personal evangelism. Invite friends to Sunday services, and to an acceptance of Christ. Work with the pastor. Have devotional Bible study.

6. Larger Leadership.—May and June.

This includes a consideration of the choice of a life-work. Mimeographed material giving helpful suggestions will be published early in 1927. Emphasize attendance at conferences.

7. Summer Activities.—July and August.

Should not take a vacation from religion. Union programs for the two months are helpful. The Thirty-first International C. E. Convention will be held in Cleveland, July 2-7, 1927. Friends should be represented there.

ELIZABETH MARSH.

Richmond, Indiana.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

OSMAN PASHA

By William Jourdan Rapp

The Century Co., 145 pp., $1.25.

This drama of the New Turkey is of unusual interest, whether the reader approaches it from the viewpoint of religion, of politics or economics, or of pure romance. It is a powerful dramatic portrayal of the modern Turkish Renaissance, showing the struggle for supremacy, after the downfall of the old regime, between the young Turks of the Nationalist party and the Islam fanatics. The Nationalists would replace Mohammedanism by Nationalism, and the first step in this direction is the divorce of church and state. Their opponents see in this the end of their dream of the world as a great Islamic state, and their aim is to secure the supremacy of Islam at all cost. The situation in Turkey would seem dark indeed, if it were not for the prophetic vision of a few like the hero, Osman Pasha, and his friend Said Bey, a Moslem Jew. "No worthwhile civilization," says Said Bey, "can be built on other than a moral basis and....such a basis to withstand the assaults of selfishness must be founded on religion." He then explains that neither Mohammedanism nor Christianity, *as it is lived,* is the solution for Turkey's difficulties. "But Christianity has this great advantage over Mohammedanism—its core is pure gold." And Turkey's hope lies in the religion of Jesus of Nazareth.. Osman Pasha declares that "only enlightened Moslems can successfully preach Jesus to Islam. If his message comes through the hated infidel, it will be repulsed without being examined." And the "enlightened Moslem" must "throw the emphasis from Mohammed to Jesus, from the Koran to the Gospels."

One can better appreciate this new picture of Turkey when it is known that the author is a journalist who has lived for many years among Turks of the modern type. Of the story he tells of them, a leading Turkish historian says: "This picture of the historical background of the new Turkey and this presentation of the religious and philosophical trends in my country are not only skilfully done, but absolutely authentic. The play shows a knowledge and an understanding of Turkey and Islam which I have rarely found in a Westerner."

In spite of the theory that enlightened Moslems can best preach Jesus to their own people, the author does not discredit the work of foreign missionaries, for he very fittingly chooses the daughter of an American missionary as the heroine, a girl of splendid, courageous character, who is the directress of a Near East Relief Orphanage. The inference is clear that not so much by their teaching as by their living have Christian missionaries been effective.

The Islam fanatic, the American Christian, the Turkish Nationalist, the Armenian boy bent on revenge, his Armenian sister practising forgiveness, the enlightened Moslem Jew and his friend, the general of the Turkish Army, are all woven into an unusually appealing love-story. One reads this book with absorbing interest, and when the end is reached, lays it aside with the realization that here is a story not to be lightly read and then forgotten. P. T.

YOUNG ISLAM ON TREK

By Basil Mathews

Missionary Education Movement. Cloth, $1.00; paper, 60c.

Through an attic window in his workroom in Geneva, the author of Young Islam on Trek, can hear everyday the hubbub of students from many nations belonging to Al Azhar University. For two years the author shared in a world-wide "inquiry into the mind of youth." As a result, he realizes that no single generalization on youth is possible today, and sees clearly that youth, like the Boers of South Africa, whose dramatic movements were known as "treks," is trekking along with kaleidoscopic rapidity.

If a man walks in the native bazaars of a city or along the alleys of a village in Morocco or Algiers, Tunisia, or Tripolitania, he sees the ancient life going on apparently unmoved, with all the romance of almost unbearable beauty and repose. It seems to him incredible that this life should be suffering—or should ever suffer any change. Here in the bazaars of Moslem cities of North Africa are the bearded sheikhs; the women veiled in black from inquisitive eyes; the little, gray, tripping donkeys loaded with willow osiers that bury them to the ears; the motley Negro boys bearing burdens in baskets on their backs; the dancing, tumbling children padding the soft dusty earth with brown swift feet. A traveling beggar powdered in the dust of many roads, asks for the bread that is the alms of Allah.

Yet in that same city a thousand boys may be at school taking the same curriculum as the boys in Paris, although they complain bitterly that the schools provided by the European governments are inadequate to the needs of the Moslem natives and only provide properly for the European inhabitants. This complaint, however, is itself a symptom of the new movement for progress. Every year in Algeria, Morocco and Tunisia from seven to ten thousand native students leave the schools able to read French. To these boys—sons of fathers who if they can read at all read only Arabic—is freed the whole literature of France, scientific, fictional, social.

The life of young Islam in these lands and in Europe is,therefore, today a strange blend of the quietude of age-long customs, the fanaticism of desert Islam, the disturbance of science and the clamor of self-determination. The sultry passions and happy hilarity of Africa are shot through with the sharp intellectual challenge of Europe and the driving commercialism of the North.

Mr. Mathews tells how Lord Cromer, the British Commissioner and his administration gave Egypt in a quarter of a century what she had never had in four thousand years. Forced labor and the whip were abolished; slavery was suppressed; equal law was equally administered; justice could not be bought and sold; freedom of expression of opinion was allowed; the Nile was regulated and its waters distributed impartially to prince and peasant; well-equipped hospitals were opened for the sick; prisons and asylums were humanized; taxes were reduced. Egypt was richer, happier, and better educated than she had ever been; and the way was paved for home rule. But with all of these, Egypt needs young manhood, with far greater initiative, integrity, and staying power.

The great inclusive movement in Turkey, the new mode of life among the girls and women, is one of the most revolutionary and hopeful of all the movements today. Here, more than in any other Moslem land, young Islamic womanhood is leaving the old tents and trekking along new and open paths to an unknown goal. In the coastal cities the veil is being discarded more and more. Three quarters of the women in Stamboul go about the streets unveiled. Schoolgirls go unchaperoned. Young men and women go on outings together. The curtains segregating women in the trolleys have been removed. Women appear increasingly as speakers, writers, and workers in offices, and other places. Polygamy has been abolished legally by the Assembly.

Christendom's inventiveness and scientific progress, its autos and tractors, its aeroplanes and ocean liners, its guns and cruisers, its railway systems and wireless, its educational practise and governmental efficiency, are admired and envied. Every Moslem city youth who is alert developed a hunger for knowledge and new scientific thought and invention. As a result, an immense demand for European, especially French books and magazines, has sprung up. In a great many cities today, a positive Niagara of Western literature pours into the mind of Moslem youth.

It is certain that young Islam is on the march. No one, however, can yet answer the question, whither? Under what banner? Behind what leaders? To what goal? Some declare for race war; others plead for racial cooperation and world peace. This leads one to ask whether if Islam is not possible as a master word for the future, Western civ-

ilization, Christendom as we call it, holds the key.

It is clear that Western civilization and Western science can put the feet of the Moslem world in the way of material progress, but there must be a new attitude of both Western and Eastern Christianity to Islam and the Moslem peoples, and a new attitude of the West to the Eastern Churches, there must be a new attitude of the Western Churches to each other.

We should not have that task to face if the churches in the past had lived up to the level of their opportunity. If the church in the sixth and seventh centuries had been alert to its work, Mohammed would have known real Christianity and Islam could not have arisen, but since such were not true, a window must be opened, so that the new light may pour in to the Moslem people.

This splendid book by Mathews is included in the Program of World Study in Every Friends Meeting, issued by the American Friends Board of Foreign Missions. Several Yearly Meeting leaders are already making plans for this course of study. Write to the Foreign Mission Board for further information. H. H.

THE NORSE-AMERICANS

STUDIES AND RECORDS, VOLUME I.

Norwegian-American Historical Association, 175 pp., $2.00

The Norwegian-American Historical Association presents this volume of Studies and Records as its first offering to the reading public. Although prepared especially for those interested in the study of Norwegian immigration and of the Norwegian element in the history of the United States, the treatment of these special subjects makes a distinct contribution to the general history of our country. Of particular interest to Friends is the chapter on "The Norwegian Quakers of 1825" by Henry J. Cadbury.

As a result of the new impetus given by the Norse-American Centennial of June, 1925, the Norwegian-American Historical Association was organized in February, 1926, with a purpose "to seek and gather information about the people in the United States of Norwegian birth and descent and to preserve the same in appropriate forms as historic records."

Volume I of Studies and Records is the first of a series of publications to be produced by the Association. It includes valuable source material which pictures in graphic fashion conditions in Norway causing emigration, the emigrant voyage in the fifties, and the various phases of the pioneer life of Norwegian immigrants in the United States.

Henry J. Cadbury's article on "The Norwegian Quakers of 1825" which first appeared in the *Harvard Theological Review* for October, 1925, has been very appropriately included in this volume of Studies and Records. Those unfamiliar with Norwegian Quakerism will discover a new and thrilling chapter in Quaker history when they read the story of how Norwegians first came in contact with Friends on an English prison ship; how many became devoted to Quaker principles during the years of imprisonment and returned to their own country to plant the seeds of Quakerism there; and how intolerance on the part of the state and the clergy caused a little group of emigrants under the Quaker leader, Lars Larson, to set sail on the "Restaurationen" in 1825 for America. The "Restaurationen" has been called the Norse Mayflower and is classed among the famous ships of Quaker history.

"As from the prison ships at Chatham," concludes Henry Cadbury, "a little band of friends of the Friends returned in 1814 to spread their influence in Norway, so a century later the German and Austrian 'alien enemies' whom the Friends had befriended in the prison camps in England, returned with deep gratitude to their homes, and still count themselves, if not Friends, at least 'friends of the Friends'." Thus has the influence of the Quakers spread out of all proportion to their numbers. P. T.

SERVICE COMMITTEE NEWS

It is with great joy that the Foreign Service Section of the American Friends Service Committee announces the appointment of Esther Morton Smith of Germantown, Pa., as a representative of the Committee in the Geneva Center for this coming winter. Bertram and Irene Pickard, two English Friends, are at the center now. They are planning to definitely carry on the work there for at least three years. The English and American Committees, however, have felt it very necessary that an American Friend be on the staff at Geneva too, and we are very fortunate to have Esther Morton Smith as our representative. She will probably sail for Geneva early in November.

The Council for International Service has issued a memorandum from the Madras Group of Friends on some of the problems raised by the issues before London Yearly Meeting as they concern South India. Some interesting items from this memorandum follow:

In the colleges of Madras during the past three years there has been a remarkable turn toward Science. History and Philosophy, the previously popular subjects, are now little in demand while the number seeking admission for Physics and Chemistry and Biology very greatly exceeds the capacities of the laboratories of the colleges. It is somewhat difficult to account for this sudden change, but it is most probably due to economic rather than intellectual reasons.

The average Indian mind possesses in a remarkable degree the power of keeping ideas in separate water-tight compartments so that in many cases scientific knowledge appears to have little influence on religious thought. Where scientific ideas are brought into contact with Hinduism and other indigenous systems of thought, one of the common results is an attempt to blend the two. Owing to the present nationalistic feelings, this frequently results in an attempt to demonstrate that all Western scientific results were known to the Hindus thousands of years ago and so are not now, and in an attempt to show that astrology, the casting of spells, native systems of medicine and many curious beliefs are consistent with modern science. There is no doubt, however, that in India as elsewhere the study of science is doing much to destroy superstition and to establish rational modes of thoughts.

Christianity has been introduced largely by missionaries of various Western denominations. Besides these resulting divisions of foreign origin there are indigenous sects, as among the Syrian Christians and East Coast Christians, where the differences are doctrinal or result from caste or culture. The present very close co-operation among all the missionaries, regardless of sect, has resulted in forming the South India United Church.

The Syrian Christians is a large community in South India which traces its Christian origin back to the second or third century. It has established the Union Christian College at Alwaye, Travancore, a first grade college, with Scott Holland and several Europeans on the staff.

The intense nationalism of India has almost excluded an international outlook. Indians feel that their country is being exploited by Western nations, and that India is not properly represented either in her own government or in world affairs, such as the League of Nations, for which the representative is chosen by the English Viceroy. There is a growing belief in militarism. In Bengal military training is compulsory for university students.

The Theosophical Society, with headquarters at Madras, has certainly been an important factor in bringing about friendships between Indians and people of other countries, and in spreading international sentiments among a section of the Indian people.

The political ideals of India are the ideals of a highly educated section of the people, but a section that constitutes an extremely small minority, more than 99 per cent of the population being illiterate. Almost all education in India has been of Western origin, taught by English people through the medium of the English language. Many university students in India write and speak English with greater ease than their native tongue. Now the idea has taken root that the present system is denationalizing the youth of India, and a demand has arisen for an indigenous form of education taught in the vernacular, and for the first time this year at one of the secondary schools in Madras all examination questions had to be answered in Tamil, rather than in English.

QUAKERDOM · AT · LARGE

William J. Sayers, pastor of the Friends Memorial Church at Muncie, Indiana, is head of the Ministerial Association of the city, which has recently expanded in order to do greater service, and is now called "The Delaware County Ministerial Association."

Among visitors at the Central Offices from a distance last week were Albert S. Rogers of Toronto, Canada, who spent a day or two at Earlham College, and Ira H. Woodward of Haviland, Kansas, who was visiting the family of his nephew, the Editor.

Ira C. Johnson, greatly beloved Friend of Indiana Yearly Meeting and for years its Superintendent, was struck by an automobile one day last week at his home at Lynn, Indiana, receiving serious injuries which leave him in a critical situation. His recovery is considered rather doubtful.

The Associated Executive Committee of Friends on Indian Affairs having charge of the Indian work in Oklahoma, and representing twelve Yearly Meetings will hold a meeting at 20 So. Twelfth Street, Philadelphia, Pa., October 28, at 7:45 P. M. Representatives from several Yearly Meetings will be in attendance to present the important work now being conducted in the field. A broadened interest in this work among all Friends is much desired, and all are cordially invited to be present.

Jessie McMillan Marcley of Minneapolis, Minnesota, has just returned from a six months visit to Europe where she investigated social, economic and political conditions in England and on the Continent. While in London she spent some little time at Friends House and met, among others, William Nicholson, Ethel Crawshaw, Harvey Theobald, and Mrs. Barrow Cadbury. In Europe she continued her investigations with the Sherwood Eddy Seminar. She is now finding ample opportunity in her home city to speak at luncheons, clubs, and church services along the lines of her study abroad.

President Raymond Binford in his welcome address to the students of Guilford College, mentioned the absent faces among the faculty and suggested that their loss be made up by the students living sacrificial lives and by standing for the ideals of those who cannot be back. The examination he approved for students consisted in the following requirements: First, that one be man enough to get up promptly, go to meals and classes promptly, and go to bed at a fixed time every night. Second, that one be able to go off and study lessons until he knows them. Third, that one be able to carry loose change in his pocket without spending it. Fourth, that one be willing to fail rather than steal information from another's paper. Similar rules might be helpful to those also in other walks of life.

Due to the efforts of the Astronomical Department, headed by Dr. Albert H. Wilson, and the kindness of friends of the College, the Haverford observatory is now in better condition than it has been for several years. Seven new members have been added to the faculty of the College this year, and one new branch of study has been started by the course in the History and Appreciation of Music offered by Alfred J. Swan of New York. The class of 1930 has seventy-eight men which is ten fewer than last year's freshmen class. The Alumni Association is planning to hold a seventieth anniversary luncheon, November 22, the chairman to be Henry W. Stokes, '87, president of the Association.

On October 3 our elderly Friend, Elvira Woodard of Fountain City, Indiana, widow of Luke Woodard, on starting to the home of her daughter Alice W. Hunt to hear Dr. Cadman preach over the radio, fell and broke a leg and probably fractured the hip. Owing to her advanced age the broken limb cannot be set, involving as it would so long a stay in bed in a straitened position, and she necessarily suffers much pain, with much patience, however. Her daughter informs us that October 23 marks the mother's 90th birthday and suggests that notes of sympathy and encouragement from friends would be greatly appreciated. That Elvira Woodard has continued actively in Christian service is indicated by the fact that within the fortnight previous to her accident she had walked about the town making twenty-five calls upon the sick. While listening last Sunday morning to a radio sermon out of Cincinnati, imagine her joy when the speaker spoke of her as the one who had led him to Christ, during meetings held by her husband.

Homer L. Morris, Professor of Economics at Earlham College, addressed the staff meeting at the Friends Central Offices last week, and gave a good account of his recent visit to Geneva. His convictions regarding the great work done at this world center have been well established. The work of the League of Nations surpassed his expectations, and he was able to correct some long-range impressions that had formed with the years, and brought first hand information to satisfy his questioners interested in world concerns. He paid splendid tribute to Dr. Nitobe of Japan who has done noble service in the League as Assistant Secretary General, during his term of office in Geneva. Among the surprises he had was the very large place the Friends Center was filling in Geneva under the efficient leadership of Bertram Pickard and his wife. The Summer School conducted at the University of Geneva by Professor Zimmern proved a strong attraction to a number of Friends from both sides of the Atlantic, and Friends were well represented at the twenty-fifth International Peace Congress which met in Geneva during the seventh assembly of the League of Nations.

NEWS OF OUR MEETINGS

Rose Hill Meeting, "The Mother of Wichita Quarterly Meeting," has recently demonstrated her belief in "pounding" but with edibles instead of fists. The first gathering was at the home of the retiring pastor, Wm. F. Pribbenow, who resigned to do evangelistic work. The second was a hearty welcome for the incoming pastor, Fred J. McKinney and family. The meeting is renewing her zeal in the Lord's work as evidenced in the growth of the Sabbath School, the organization of an Intermediate Christian Endeavor Society and the increased church attendance. Wm. F. Pribbenow, who is devoting his time exclusively to evangelistic work, is permanently located at Rose Hill, Kansas.

Elam and Elda Henderson have moved to East Vassalboro, Maine, and entered upon their pastoral work in that meeting. During their connection with Oak Grove Seminary, some years ago, the Hendersons rendered valuable service, not only to Vassalboro Friends but throughout the community, and their return is welcomed by many who prize their friendship and appreciate their work. Charles and May Replogle attended Vassalboro Quarterly Meeting and during the following week visited all its congregations, giving in every place help and encouragement according to the need. On the evening of October 4, they spoke before the members of the Kiwanis Club of Waterville, and their invited guests, on "What Our Government Has Done for the Eskimo." The interest and appreciation shown by the large audience were most gratifying.

Jonesboro Friends Meeting held a farewell reception, August 30, for Charles and Luella Elliott, who are to take up pastoral work at West Milton, Ohio. At the same time the Jonesboro Meeting extended their welcome to the incoming pastor, Claude A. James and family. A program was given in the auditorium of the Church in which all the ministers of the town took part, bidding farewell to the president of their Ministerial Association, and welcoming Claude James as a new resident minister. Another feature of the program which was much enjoyed by the large audience made

up of the members of the different churches, were the numbers rendered by the Sunday School Orchestra under the able leadership of Willard Peacock. Later all adjourned to the church basement where refreshments were served and a social time enjoyed. During the five years Charles and Luella Elliott have labored in the Jonesboro Meeting much good has been done. Their work has not been sensational but deep and well grounded. Every sermon has been uplifting and inspiring; the prayer meetings have been alive and well attended. Through them the Jonesboro Monthly Meeting was organized; also, through them the meeting has been in closer touch with the work and desires of the Indiana Yearly Meeting than ever before. They were not only pastors but friends and neighbors. The meeting is looking forward to a year of interesting and profitable work under the leadership of Claude James.

The members of the Friends Church at Plainfield, Indiana, September 30, 1926, held a reception at the church for their new pastor, Norval Webb, and his wife, with an excellent program, a feature of which was five minute talks by members representing the various departments regarding their particular work. Music by the orchestra, a duet by Mrs. Frank Calbert and Geraldine Calbert, and a reading by Mrs. Frank Hanna interspersed the program, with Harold Gossett presiding. A social hour was also enjoyed during which refreshments were served.

All the Young Friends groups of Richmond met with the First Friends group October 3, in their initial meeting for the fall season. More than one hundred were present. Clarence E. Pickett of Earlham College gave an interesting address on Bridging the Chasms, and pointed out the chasms that have been allowed to separate society into unsympathetic classes and spoke of deplorable conditions to be found in many present day homes.

The First Friends Church at Whittier, California, observed Rally Day, October 3. The pastor, Willard O. Trueblood, is giving a series of sermons on twelve great questions as a brother's, a thinker's, a worker's, a curious, a dangerous, an honest, an anxious question, ending with "The Great Question" on December 5. On September 17, a student reception was given in the Social Hall with a special welcome to the students of the public schools and the College.

The North Holtville Friends, California, are enjoying a Bible study course on the Life of Jesus at their evening services. Harry R. Keates, Yearly Meeting Superintendent, was expected for the Quarterly Meeting, October 9, when an illustrated lecture was planned with a set of slides showing the churches of the Yearly Meeting to accompany an account of Friends early history in the state. Some of the younger members away at school are: Milton Warne at Berkeley; Alice Wright at Whittier; William Anderson at Pomona; and Dorothy Worley has entered upon a nurse's training course at Los Angeles.

VARIED ACTIVITIES AT KAIMOSI SCHOOL

Some time ago I told you of the Normal Training School for boys in our section of Africa. On Friday of each week the teachers from Kaimosi District come to the Station for school work. Most of them now live in the community near the school which they teach, and are from two to ten miles away from Kaimosi. They cannot come in every day to school, nor do the missionaries have time to devote to them. Most of this group of teachers have been going to school since they were little boys, and many of them seem to have reached a place in their learning beyond which they cannot go. This may be due partly to the fact that they are grown and married. Most of them have several children. They have other interests and try to keep their families clothed and children in school. They also help their wives in the gardens, a thing heathen men do not do. These family cares and school teaching seem to make them lose interest in going to school themselves. However, this group of teachers enjoy coming together once a week.

From ten to eleven on Friday morning, I meet with them for work in arithmetic. They are trying to become more efficient in the four processes and also to get a better idea of how to teach arithmetic to their pupils. During the next hour, Mrs. Ford gives them writing and dictation. Just after lunch Dr. Bond meets with them to talk about sanitation and hygiene in their homes and schools. Following that they meet with the Normal Training School boys when Mr. Ford gives them a Bible lesson in Daniel and afterwards they join in the weekly school prayer meeting.

THE WORK OF PETER NYASA

I might take one of these teachers as an example to try to give you a better idea of the general way in which all of them work and live. Peter Nyasa lives three miles north of the Mission. He came to the Mission school every day while a boy. He is slow and deliberate about everything he does but is thorough in his work. Like most of the others, he has finished three Standards but now it seems difficult for him to grasp anything new, especially in arithmetic. He has a wife and family. They built their home near the school house and many of the more earnest Christians, all of whom have probably gone to school to Nyasa and have been influenced to accept Christ by him, have built near him, so there is a semi-circular Christian village about the school house. They have cottage prayer meetings each week and on Sunday the school house becomes the church. Services are held at eleven o'clock, when Nyasa or some visiting minister preaches. At two o'clock, they hold a service for testimony and prayer, when many take part. The people all love and respect Nyasa. They look to him as a leader and come to him with their problems and disputes. They know they can trust him, because of his Christian spirit. He is their spokesman when any problem is to be taken to the missionary or to the native church. He is gentle and humble, true to his Heavenly Father and to his people. He not only has the respect of the Christians, but also of his heathen neighbors as well.

In a short time these teachers will have to give place to younger and farther advanced boys, trained to most Government requirements, but as long as they live there among people, no one can take their place as pastor and shepherd of the "flock."

MIRA COPE BOND.

ANNOUNCEMENT

The Board of Religious Education of Indiana Yearly Meeting is planning for a Friends Chautauqua on Religious Education for the first week of November, 1926, in the following Quarterly Meeting centers: Van Wert, Winchester, Fairmount, Amboy and Carthage. All Meetings nearby to any of these centers are urged to send representatives. The following subjects will be discussed: The Foundation and Building of our Church, The Ancestry of our Bible, What Friends Believe and Why, "Training for Leadership in the Church and School, Church Vacation School, and Week Day School of Religious Education.

INTERNATIONAL SUNDAY SCHOOL LESSON

October 24, 1926

Joshua, Israel's New Leader.

Lesson Material: Numbers 27:18-20. Joshhua 1:1-9.

Devotional Reading: Proverbs 2:1-8.

Golden Text: Be strong and of good courage; ....for Jehovah thy God is with thee whithersoever thou goest. Joshua 1:9.

Topic for Young People and Adults: Preparation for True Success.

Intermediate and Senior Topic: The Secret of a Strong and Useful Life.

Daily Readings

M.—Joshua's First Battle. Ex. 17:8-16.
T. Joshua, Moses' Minister. Ex. 24:12-18.
W.—Joshua's Consecration. Num. 27:15-23.
T.—Moses' Charge to Joshua. Deut. 31:1-9.
F.—Joshua, Israel's New Leader. Josh. 1:1-11.
S.—Joshua Warns Israel. Josh. 1:12-18.
S.—The Need of Wisdom. Prov. 2:1-8.

Joshua had been in training. We hear of him a number of times during the wilderness period of the Israelites' history. He was born in Egypt; he acted as the leader in their first experience of fighting (Exod. 17:8-16); he accompanied Moses to the mountain when the tables of the law were given (Exod. 24:13, 32:17); he was caretaker of the "Tent of Meeting" (Exod. 33:11); he defended Moses' rights when that leader's authority was challenged (Numbers 11:26-29); he was one of the twelve spies sent from the south into Canaan, (Numbers 13:8, 16).

Joshua had been associated with a great man. As "Moses' minister" or personal attendant, (not slave) he appears repeatedly

through the period of Moses' active life.

Joshua had personal qualities that make for strength of character. He was a "man in whom is the Spirit," (Numbers 27:18). After having had considerable experience with the young man, Moses changed his name from Hoshea, meaning "Help," to Joshua, meaning "Salvation of Jehovah," (Numbers 13:16).

Joshua was trained for his work by his master. Before his death, Moses had "laid his hand upon" Joshua, (Numbers 27:18), and had made the younger man his associate in the responsibilities and honors of leadership, (27:20).

Joshua was commissioned and inspired for his life task by God himself. What a wealth of inspiring and reassuring promises are contained in such passages as Joshua 1:vs. 2, 3, 5, 6, 9! The last of these very appropriately serves as Golden Text for the week.

Thus by experience, training, personal qualities, association, and divine inspiration, Joshua was prepared for true success.

WENDELL G. FARR.

Wilmington College.

MARRIAGES

RAMSDELL-KENDALL—At the home of the bride's mother, Florence B. Kendall, near Thorntown, Indiana, September 24, 1926, Vivian Kendall and J. Earl Ramsdell of Orlando, Florida. Simon Hester, minister. At home after November 1, in Orlando, Fla.

DEATHS

CARSON—At his home near Cicero, Indiana, August 14, 1926, Amos Carson, aged 86 years. As a minister of the gospel and a valuable member of Hinkle Creek Meeting, much of the success of this meeting is due to his faithful efforts for many years. He was a lifelong member of West Grove Quarterly Meeting and served many years as evangelistic superintendent. In Western Yearly Meeting, he was a member of the permanent board where his counsel will be missed in the many services in which he was so willing to assist. One brother, Joshua, survives being the last of this pioneer family of Jacob and Esther Carson.

COX—At the home of her daughter, Mrs. Charles E. Taber, in Whittier, California, after a slow decline of several months, Elva Lewis Cox, wife of Manley M. Cox and daughter of Alistus and Nancy J. Lewis, aged sixty-seven years. Besides her husband she leaves two sons and a daughter. These with three sisters and a brother were privileged to minister to her through the last weary months. She was an active though an unobtrusive worker in the church and in the community wherever she has resided. After her graduation from Penn College she went to the home of her parents in Estacado, Texas, where for seven years she was principal of the newly organized Academy and where she became an uplifting force in that pioneer country. After a year of graduate work in Bryn Mawr College she returned to that needy field and lived there and in southern Texas several years after her marriage. For seventeen years Whittier has been their home and here, too, her influence was felt especially in the Missionary circle, the W. C. T. U., and the Bible School.

LEONARD—Near Greenfield, Indiana, July 7, 1926, James Franklin, son of Leslie and Ada Mae Brown Leonard, by automobile accident, in his seventh year. He was an unusually bright, beautiful boy.

MASTIN—At his home in Millbrook, New York, October 1, 1926, Charles Wilson Mastin, son of Gustavus and Mary Mastin, aged 64 years. From his youth he was a faithful member of Nine Partners Monthly Meeting, respected for his sound judgment, and holding important official positions until the time of his death. He is survived by his widow, Clara A. Mastin, one son, Herbert G., and one grandchild, Eleanor Ruth.

SMALL—At his home in Marion, Oregon, September 16, 1926, Reuben O. Small, in his 83rd year. Born in Marion, Indiana, a birthright member of Friends, he lived for a time in Rice County, Kansas, and in 1898 moved to Oregon. His first wife died in 1913, and in 1920 he married Dr. Ella Matthews, who survives him.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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